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ENCYCLOPÆDIA OF RELIGION AND ETHICS in the United States and Canada.

LISTS OF ABBREVIATIONS

I. GENERAL

A.R. = Anno Hijrac (A.D. 622).
 Ak. = Akkadian.
 Alex. = Alexandrian.
 Amer. = American.
 Apoc. = Apocalypse, Apocalyptic.
 Apocr. = Apocrypha.
 Aq. = Aquila.
 Arab. = Arabic.
 Aram. = Aramaic.
 Arm. = Armenian.
 Ary. = Aryan.
 As. = Asiatic.
 Assyr. = Assyrian.
 AT = Altes Testament.
 AV = Authorized Version.
 AVm = Authorized Version margin.
 A.Y. = Anno Yazdagird (A.D. 639).
 Bab. = Babylonian.
 c. = *circa*, about.
 Can. = Canaanite.
 cf. = compare.
 ct. = contrast.
 D = Deuteronomist.
 E = Elohist.
 edd. = editions or editors.
 Eryp. = Egyptian.
 Eng. = English.
 Eth. = Ethiopic.
 EV, EVV = English Version, Versions.
 f. = and following verse or page.
 ff. = and following verses or pages.
 Fr. = French.
 Germ. = German.
 Gr. = Greek.
 H = Law of Holiness.
 Heb. = Hebrew.
 Hel. = Hellenistic.
 Hex. = Hexateuch.
 Himy. = Himyaritic.
 Ir. = Irish.
 Iran. = Iranian.

Isr. = Israelite.
 J = Jahwist.
 J" = Jehovah.
 Jerus. = Jerusalem.
 Jos. = Josephus.
 LXX = Septuagint.
 Min. = Minean.
 MSS = Manuscripts.
 MT = Massoretic Text.
 n. = note.
 NT = New Testament.
 Onk. = Onkelos.
 OT = Old Testament.
 P = Priestly Narrative.
 Pal. = Palestine, Palestinian.
 Pent. = Pentateuch.
 Pers. = Persian.
 Phil. = Philistine.
 Phoen. = Phœnician.
 Pr. Bk. = Prayer Book.
 R = Redactor.
 Rom. = Roman.
 RV = Revised Version.
 RVm = Revised Version margin.
 Sab. = Sabæan.
 Sam. = Samaritan.
 Sem. = Semitic.
 Sept. = Septuagint.
 Sin. = Sinaitic.
 Skr. = Sanskrit.
 Symm. = Symmachus.
 Syr. = Syriac.
 t. (following a number) = times.
 Talm. = Talmud.
 Targ. = Targum.
 Theod. = Theodotion.
 TR = Textus Receptus, Received Text.
 tr. = translated or translation.
 VSS = Versions.
 Vulg., Vg. = Vulgate.
 WH = Westcott and Hort's text.

II. BOOKS OF THE BIBLE

Old Testament.

Gn = Genesis.	Ca = Canticles.
Ex = Exodus.	Is = Isaiah.
Lv = Leviticus.	Jer = Jeremiah.
Nu = Numbers.	La = Lamentations.
Dt = Deuteronomy.	Ezk = Ezekiel.
Jos = Joshua.	Dn = Daniel.
Jg = Judges.	Hos = Hosea.
Ru = Ruth.	Jl = Joel.
1 S, 2 S = 1 and 2 Samnel.	Am = Amos.
1 K, 2 K = 1 and 2 Kings.	Ob = Obadiah.
1 Ch, 2 Ch = 1 and 2 Chronicles.	Jon = Jonah.
Ezr = Ezra.	Mic = Micah.
Neh = Nehemiah.	Nah = Nahum.
Est = Esther.	Hab = Habakkuk.
Job.	Zeph = Zephaniah.
Ps = Psalms.	Hag = Haggai.
Pr = Proverbs.	Zec = Zechariah.
Ec = Ecclesiastes.	Mal = Malachi.

Apocrypha.

1 Es, 2 Es = 1 and 2 Esdras.	To = Tobit.
	Jth = Judith.

Ad. Est = Additions to Esther.	Sus = Susanna.
Wis = Wisdom.	Bel = Bel and the Dragon.
Sir = Sirach or Ecclesiasticus.	Pr. Man = Prayer of Manasses.
Bar = Baruch.	1 Mac, 2 Mac = 1 and 2 Maccabees.
Three = Song of the Three Children.	

New Testament.

Mt = Matthew.	1 Th, 2 Th = 1 and 2 Thessalonians.
Mk = Mark.	1 Ti, 2 Ti = 1 and 2 Timothy.
Lk = Luke.	Tit = Titus.
Jn = John.	Philem = Philemon.
Ac = Acts.	He = Hebrews.
Ro = Romans.	Ja = James.
1 Co, 2 Co = 1 and 2 Corinthians.	1 P, 2 P = 1 and 2 Peter.
Gal = Galatians.	1 Jn, 2 Jn, 3 Jn = 1, 2, and 3 John.
Eph = Ephesians.	Jude.
Ph = Philippians.	Rev = Revelation.
Col = Colossians.	

III. FOR THE LITERATURE

1. The following authors' names, when unaccompanied by the title of a book, stand for the works in the list below.

- Baethgen = *Beiträge zur sem. Religionsgesch.*, 1888.
 Baldwin = *Dict. of Philosophy and Psychology*, 3 vols. 1901-05.
 Barth = *Nominalbildung in den sem. Sprachen*, 2 vols. 1889, 1891 (²1894).
 Benzinger = *Heb. Archäologie*, 1894.
 Brockelmann = *Gesch. d. arab. Litteratur*, 2 vols. 1897-1902.
 Bruns-Sachau = *Syr.-Röm. Rechtsbuch aus dem fünften Jahrhundert*, 1880.
 Budge = *Gods of the Egyptians*, 2 vols. 1903.
 Daremberg-Saglio = *Dict. des ant. grec. et rom.*, 1886-90.
 De la Saussaye = *Lehrbuch der Religionsgesch.*³, 1905.
 Denzinger = *Enchiridion Symbolorum*¹¹, Freiburg im Br., 1911.
 Deussen = *Die Philos. d. Upanishads*, 1899 [Eng. tr., 1906].
 Doughty = *Arabia Deserta*, 2 vols. 1888.
 Grimm = *Deutsche Mythologie*⁴, 3 vols. 1875-78, Eng. tr. *Teutonic Mythology*, 4 vols. 1882-88.
 Hamburger = *Realencyclopädie für Bibel u. Talmud*, i. 1870 (²1892), ii. 1883, suppl. 1886, 1891 f., 1897.
 Holder = *Altceltischer Sprachschatz*, 1891 ff.
 Holtzmann-Zöpfel = *Lexicon f. Theol. u. Kirchenwesen*², 1895.
 Howitt = *Native Tribes of S.E. Australia*, 1904.
 Jubainville = *Cours de Litt. celtique*, i.-xii., 1883 ff.
 Lagrange = *Études sur les religions sémitiques*², 1904.
 Lane = *An Arabic-English Lexicon*, 1863 ff.
 Lang = *Myth, Ritual, and Religion*², 2 vols. 1899.
 Lepsius = *Denkmäler aus Aegypten u. Aethiopien*, 1849-60.
 Lichtenberger = *Encyc. des sciences religieuses*, 1876.
 Lidzbarski = *Handbuch der nordsem. Epigraphik*, 1898.
 McCurdy = *History, Prophecy, and the Monuments*, 2 vols. 1894-96.
 Muir = *Orig. Sanscrit Texts*, 1858-72.
 Müss-Arnolt = *A Concise Dict. of the Assyrian Language*, 1894 ff.
 Nowack = *Lehrbuch d. heb. Archäologie*, 2 vols. 1894.
 Pauly-Wissowa = *Realencyc. der classischen Altertumswissenschaft*, 1894 ff.
 Perrot-Chipiez = *Hist. de l'art dans l'antiquité*, 1881 ff.
 Preller = *Römische Mythologie*, 1858.
 Réville = *Religion des peuples non-civilisés*, 1883.
 Riehm = *Handwörterbuch d. bibl. Altertums*², 1893-94.
 Robinson = *Biblical Researches in Palestine*², 1856.
 Roscher = *Lex. d. gr. u. röm. Mythologie*, 1884 ff.
 Schafl-Herzog = *The New Schafl-Herzog Encyclopedia of Religious Knowledge*, 1908 ff.
 Schenkel = *Bibel-Lexicon*, 5 vols. 1869-75.
 Schürer = *GJV*³, 3 vols. 1898-1901 [*HJP*, 5 vols. 1890 ff.].
 Schwally = *Leben nach dem Tode*, 1892.
 Siegfried-Stade = *Heb. Wörterbuch zum AT*, 1893.
 Smend = *Lehrbuch der alttest. Religionsgesch.*², 1899.
 Smith (G. A.) = *Historical Geography of the Holy Land*⁴, 1897.
 Smith (W. R.) = *Religion of the Semites*², 1894.
 Spencer (H.) = *Principles of Sociology*³, 1885-96.
 Spencer-Gillen^a = *Native Tribes of Central Australia*, 1899.
 Spencer-Gillen^b = *Northern Tribes of Central Australia*, 1904.
 Swete = *The OT in Greek*, 3 vols. 1893 ff.
 Tylor (E. B.) = *Primitive Culture*³, 1891 [⁴1903].
 Ueberweg = *Hist. of Philosophy*, Eng. tr., 2 vols. 1872-74.
 Weber = *Jüdische Theologie auf Grund des Talmud u. verwandten Schriften*², 1897.
 Wiedemann = *Die Religion der alten Aegypter*, 1890 [Eng. tr., revised, *Religion of the Anc. Egyptians*, 1897].
 Wilkinson = *Manners and Customs of the Ancient Egyptians*, 3 vols. 1878.
 Zunz = *Die gottesdienstlichen Vorträge der Juden*², 1892.

2. Periodicals, Dictionaries, Encyclopædias, and other standard works frequently cited.

- AA = Archiv für Anthropologie.
 AAOJ = American Antiquarian and Oriental Journal.
 ABAW = Abhandlungen d. Berliner Akad. d. Wissenschaften.
 AE = Archiv für Ethnographie.
 AEG = Assyr. and Eng. Glossary (Johns Hopkins University).
 AGG = Abhandlungen der Göttinger Gesellschaft der Wissenschaften.
 AGPh = Archiv für Geschichte der Philosophie.
 AHR = American Historical Review.
 AHT = Ancient Hebrew Tradition (Hommel).
 AJPh = American Journal of Philology.
 AJP = American Journal of Psychology.
 AJRPE = American Journal of Religious Psychology and Education.
 AJSL = American Journal of Semitic Languages and Literature.
 AJTh = American Journal of Theology.
 AMG = Annales du Musée Guimet.
 APES = American Palestine Exploration Society.
 APF = Archiv für Papyrussforschung.
 AR = Anthropological Review.
 ARW = Archiv für Religionswissenschaft.
 AS = Acta Sanctorum (Bollandus).
 ASG = Abhandlungen der Sächsischen Gesellschaft der Wissenschaften.
 ASoc = L'Année Sociologique.
 ASWI = Archaeological Survey of W. India.
 AZ = Allgemeine Zeitung.
 BAG = Beiträge zur alten Geschichte.
 BASS = Beiträge zur Assyriologie u. sem. Sprachwissenschaft (edd. Delitzsch and Haupt).
 BCH = Bulletin de Correspondance Hellénique.
 BE = Bureau of Ethnology.
 BG = Bombay Gazetteer.
 BJ = Bellum Judaicum (Josephus).
 BL = Bampton Lectures.
 BLE = Bulletin de Littérature Ecclésiastique.
 BOR = Bab. and Oriental Record.
 BS = Bibliotheca Sacra.
 BSA = Annual of the British School at Athens.
 BSAA = Bulletin de la Soc. archéologique à Alexandrie.
 BSAL = Bulletin de la Soc. d'Anthropologie de Lyon.
 BSAP = Bulletin de la Soc. d'Anthropologie, etc., Paris.
 BSG = Bulletin de la Soc. de Géographie.
 BTS = Buddhist Text Society.
 BW = Biblical World.
 BZ = Biblische Zeitschrift.

- CAIBL*=Comptes rendus de l'Académie des Inscriptions et Belles-Lettres.
CBTS=Calcutta Buddhist Text Society.
CE=Catholic Encyclopedia.
CF=Childhood of Fiction (MacCulloch).
CGS=Cults of the Greek States (Farnell).
CI=Census of India.
CIA=Corpus Inscript. Atticarum.
CIE=Corpus Inscript. Etruscarum.
CIG=Corpus Inscript. Graecarum.
CIL=Corpus Inscript. Latinarum.
CIS=Corpus Inscript. Semiticarum.
COT=Cuneiform Inscriptions and the OT [Eng. tr. of *KAT*²; see below].
CR=Contemporary Review.
CeR=Celtic Review.
CLR=Classical Review.
CQR=Church Quarterly Review.
CSEL=Corpus Script. Eccl. Latinorum.
DAC=Dict. of the Apostolic Church.
DACL=Dict. d'Archéologie chrétienne et de Liturgie (Cabrol).
DB=Dict. of the Bible.
DCA=Dict. of Christian Antiquities (Smith-Cheetham).
DCB=Dict. of Christian Biography (Smith-Wace).
DCG=Dict. of Christ and the Gospels.
DI=Dict. of Islam (Hughes).
DNB=Dict. of National Biography.
DPhP=Dict. of Philosophy and Psychology.
DWA W=Denkschriften der Wiener Akad. der Wissenschaften.
EBi=Encyclopædia Biblica.
EBR=Encyclopædia Britannica.
EEFM=Egyp. Explor. Fund Memoirs.
EI=Encyclopædia of Islâm.
ERE=The present work.
Exp=Expositor.
ExpT=Expository Times.
FHG=Fragmenta Historicorum Græcorum (coll. C. Müller, Paris, 1835).
FL=Folklore.
FLJ=Folklore Journal.
FLR=Folklore Record.
GA=Gazette Archéologique.
GB=Golden Bough (Frazer).
GGA=Göttingische Gelehrte Anzeigen.
GGN=Göttingische Gelehrte Nachrichten (Nachrichten der königl. Gesellschaft der Wissenschaften zu Göttingen).
GIAP=Grundriss d. Indo-Arischen Philologie.
GrP=Grundriss d. Iranischen Philologie.
GJV=Geschichte des jüdischen Volkes.
GVI=Geschichte des Volkes Israel.
HAI=Handbook of American Indians.
HDB=Hastings' Dict. of the Bible.
HE=Historia Ecclesiastica.
HGHL=Historical Geography of the Holy Land (G. A. Smith).
HI=History of Israel.
HJ=Hibbert Journal.
HJP=History of the Jewish People.
HL=Hibbert Lectures.
HN=Historia Naturalis (Pliny).
HWB=Handwörterbuch.
IA=Indian Antiquary.
ICC=International Critical Commentary.
ICO=International Congress of Orientalists.
ICR=Indian Census Report.
IG=Inscript. Græcæ (publ. under auspices of Berlin Academy, 1873 ff.).
IGA=Inscript. Græcæ Antiquissimæ.
IGI=Imperial Gazetteer of India² (1885); new edition (1908-09).
IJE=International Journal of Ethics.
ITL=International Theological Library.
JA=Journal Asiatique.
JAFL=Journal of American Folklore.
JAI=Journal of the Anthropological Institute.
JAOS=Journal of the American Oriental Society.
JASB=Journal of the Anthropological Society of Bombay.
JASBe=Journ. of As. Soc. of Bengal.
JBL=Journal of Biblical Literature.
JBTS=Journal of the Buddhist Text Society.
JD=Journal des Débats.
JDTh=Jahrbücher f. deutsche Theologie.
JE=Jewish Encyclopedia.
JGOS=Journal of the German Oriental Society.
JHC=Johns Hopkins University Circulars.
JHS=Journal of Hellenic Studies.
JLZ=Jenäer Literaturzeitung.
JPh=Journal of Philology.
JPTTh=Jahrbücher für protestantische Theologie.
JPTS=Journal of the Pali Text Society.
JQR=Jewish Quarterly Review.
JRAI=Journal of the Royal Anthropological Institute.
JRAS=Journal of the Royal Asiatic Society.
JRASBo=Journal of the Royal Asiatic Society, Bombay branch.
JRASC=Journal of the Royal Asiatic Society, Ceylon branch.
JRASK=Journal of the Royal Asiatic Society, Korean branch.
JRGS=Journal of the Royal Geographical Society.
JRS=Journal of Roman Studies.
JThSt=Journal of Theological Studies.
*KAT*²=Die Keilinschriften und das AT² (Schrader), 1833.
*KAT*³=Zimmern-Winckler's ed. of the preceding (really a totally distinct work), 1903.
KB or *K/B*=Keilinschriftliche Bibliothek (Schrader), 1889 ff.
KGF=Keilinschriften und die Geschichtsforschung, 1878.
LCEI=Literarisches Centralblatt.
LOPh=Literaturblatt für Oriental. Philologie.
LOT=Introduction to Literature of OT (Driver).
LP=Legend of Perseus (Hartland).
LSSt=Leipziger sem. Studien.
M=Mélusine.
MAIBL=Mémoires de l'Acad. des Inscriptions et Belles-Lettres.
MBAW=Monatsbericht d. Berliner Akad. d. Wissenschaften.
MGH=Monumenta Germaniæ Historica (Pertz).
MGJV=Mittheilungen der Gesellschaft für jüdische Volkskunde.
MGWJ=Monatsschrift für Geschichte und Wissenschaft des Judentums.
MI=Origin and Development of the Moral Ideas (Westermarck).
MNDPV=Mittheilungen u. Nachrichten des deutschen Palästina-Vereins.
MR=Methodist Review.
MVG=Mittheilungen der vorderasiatischen Gesellschaft.
MWJ=Magazin für die Wissenschaft des Judentums.
NBAC=Nuovo Bullettino di Archeologia Cristiana.
NC=Nineteenth Century.
NHWB=Neuhebräisches Wörterbuch.
NINQ=North Indian Notes and Queries.
NKZ=Neue kirchliche Zeitschrift.
NQ=Notes and Queries.
NR=Native Races of the Pacific States (Bancroft).
NTZG=Neutestamentliche Zeitgeschichte.
OED=Oxford English Dictionary.
OLZ=Orientalische Literaturzeitung.
OS=Onomastica Sacra.
OTJC=Old Testament in the Jewish Church (W. R. Smith).
OTP=Oriental Translation Fund Publications.
PAOS=Proceedings of American Oriental Society.

<i>PASB</i> = Proceedings of the Anthropological Soc. of Bombay.	<i>SBAW</i> = Sitzungsberichte d. Berliner Akademie d. Wissenschaften.
<i>PB</i> = Polychrome Bible (English).	<i>SBB</i> = Sacred Books of the Buddhists.
<i>PBE</i> = Publications of the Bureau of Ethnology.	<i>SBE</i> = Sacred Books of the East.
<i>PC</i> = Primitive Culture (Tylor).	<i>SBOT</i> = Sacred Books of the OT (Hebrew).
<i>PEFM</i> = Palestine Exploration Fund Quarterly Memoirs.	<i>SDB</i> = Single-vol. Dict. of the Bible (Hastings).
<i>PEFSt</i> = Palestine Exploration Fund Statement.	<i>SK</i> = Studien und Kritiken.
<i>PG</i> = Patrologia Græca (Migne).	<i>SMA</i> = Sitzungsberichte d. Münchener Akademie.
<i>PJB</i> = Preussische Jahrbücher.	<i>SSGW</i> = Sitzungsberichte d. Kgl. Sächs. Gesellsch. d. Wissenschaften.
<i>PL</i> = Patrologia Latina (Migne).	<i>SWAW</i> = Sitzungsberichte d. Wiener Akademie d. Wissenschaften.
<i>PNQ</i> = Punjab Notes and Queries.	<i>TAPA</i> = Transactions of American Philological Association.
<i>PR</i> = Popular Religion and Folklore of N. India (Crooke).	<i>TASJ</i> = Transactions of the Asiatic Soc. of Japan.
<i>PRE</i> ³ = Prot. Realencyclopädie (Herzog-Hauck).	<i>TC</i> = Tribes and Castes.
<i>PRR</i> = Presbyterian and Reformed Review.	<i>TES</i> = Transactions of Ethnological Society.
<i>PRS</i> = Proceedings of the Royal Society.	<i>ThLZ</i> = Theologische Literaturzeitung.
<i>PRSE</i> = Proceedings Royal Soc. of Edinburgh.	<i>ThT</i> = Theol. Tijdschrift.
<i>PSBA</i> = Proceedings of the Society of Biblical Archaeology.	<i>TRHS</i> = Transactions of Royal Historical Society.
<i>PTS</i> = Pali Text Society.	<i>TRSE</i> = Transactions of Royal Soc. of Edinburgh.
<i>RA</i> = Revue Archéologique.	<i>TS</i> = Texts and Studies.
<i>RAnth</i> = Revue d'Anthropologie.	<i>TSBA</i> = Transactions of the Soc. of Biblical Archaeology.
<i>RAS</i> = Royal Asiatic Society.	<i>TU</i> = Texte und Untersuchungen.
<i>RAssyr</i> = Revue d'Assyriologie.	<i>WAI</i> = Western Asiatic Inscriptions.
<i>RB</i> = Revue Biblique.	<i>WZKM</i> = Wiener Zeitschrift f. Kunde des Morgenlandes.
<i>RBEW</i> = Reports of the Bureau of Ethnology (Washington).	<i>ZA</i> = Zeitschrift für Assyriologie.
<i>RC</i> = Revue Critique.	<i>ZA</i> = Zeitschrift für ägypt. Sprache u. Altertumswissenschaft.
<i>RCel</i> = Revue Celtique.	<i>ZATW</i> = Zeitschrift für die alttest. Wissenschaft.
<i>RCh</i> = Revue Chrétienne.	<i>ZCK</i> = Zeitschrift für christliche Kunst.
<i>RDM</i> = Revue des Deux Mondes.	<i>ZCP</i> = Zeitschrift für celtische Philologie.
<i>RE</i> = Realencyclopädie.	<i>ZDA</i> = Zeitschrift für deutsches Altertum.
<i>REG</i> = Revue des Études Grecques.	<i>ZDMG</i> = Zeitschrift der deutschen morgenländischen Gesellschaft.
<i>REG</i> = Revue Égyptologique.	<i>ZDPV</i> = Zeitschrift des deutschen Palästina-Vereins.
<i>REJ</i> = Revue des Études Juives.	<i>ZE</i> = Zeitschrift für Ethnologie.
<i>REth</i> = Revue d'Ethnographie.	<i>ZKF</i> = Zeitschrift für Keilschriftforschung.
<i>RGG</i> = Die Religion in Geschichte und Gegenwart.	<i>ZKG</i> = Zeitschrift für Kirchengeschichte.
<i>RHLR</i> = Revue d'Histoire et de Littérature religieuses.	<i>ZKT</i> = Zeitschrift für kathol. Theologie.
<i>RHR</i> = Revue de l'Histoire des Religions.	<i>ZKWL</i> = Zeitschrift für kirchl. Wissenschaft und kirchl. Leben.
<i>RM</i> = Revue du monde musulman.	<i>ZM</i> = Zeitschrift für die Mythologie.
<i>RN</i> = Revue Numismatique.	<i>ZNTW</i> = Zeitschrift für die neuest. Wissenschaft.
<i>RP</i> = Records of the Past.	<i>ZPhP</i> = Zeitschrift für Philosophie und Pädagogik.
<i>RPh</i> = Revue Philosophique.	<i>ZTK</i> = Zeitschrift für Theologie und Kirche.
<i>RQ</i> = Römische Quartalschrift.	<i>ZVK</i> = Zeitschrift für Volkskunde.
<i>RS</i> = Revue sémitique d'Épigraphie et d'Hist. ancienne.	<i>ZVRW</i> = Zeitschrift für vergleichende Rechtswissenschaft.
<i>RSA</i> = Recueil de la Soc. archéologique.	<i>ZWT</i> = Zeitschrift für wissenschaftliche Theologie.
<i>RSI</i> = Reports of the Smithsonian Institution.	
<i>RTAP</i> = Recueil de Travaux relatifs à l'Archéologie et à la Philologie.	
<i>RTP</i> = Revue des traditions populaires.	
<i>RThPh</i> = Revue de Théologie et de Philosophie.	
<i>RTr</i> = Recueil de Travaux.	
<i>RVV</i> = Religionsgeschichtliche Versuche und Vorarbeiten.	
<i>RWB</i> = Realwörterbnch.	

[A small superior number designates the particular edition of the work referred to, as *KAT*², *LOT*⁶, etc.]

The blue sky so hard to reach,
Land a year's journey distant from water,
Father Yulgen thrice exalted,
Shunned by the edge of the moon's axe,
Thou who upest the hoof of the horse;
O Yulgen, thou hast created all men
Who are stirring round about us.
Thou, Yulgen, hast bestowed all cattle upon us,
Let us not fall into sorrow!
Grant that we may withstand the evil one!
Let us not behold Kermes,
Deliver us not into his hands.¹

LITERATURE.—See the authorities quoted in footnotes and also: *Asiatic Russia*, ed. Emigration Committee (Russ.), St. Petersburg, 1914; V. V. Barthold, 'New Investigations of the Orkhon Inscriptions' (Russ.), *Journ. Min. Educ.*, do. 1902, pp. 231-325; L. Cahun, *Introd. à l'histoire de l'Asie*, Paris, 1890; M. A. Castrén, *Ethnologische Vorlesungen*, pt. iv, of *Nordische Reisen und Forschungen*, St. Petersburg, 1857; E. Chavannes, 'Documents sur les Tou-Kine (Toures) occidentaux', *Coll. Doc. Orkhon Exp.* vi., do. 1903; M. A. Czaplicka, *The Turks of Central Asia*, Oxford, 1918; V. Gifford-Ruggeri, *Primo libro di un' Antropologia Sistemata Dell' Asia*, Florence, 1919; H. H. Howorth, *Hist. of the Mongols*, London, 1876-88, also Review of M. A. Czaplicka's *Turks of Central Asia*, in *Nature*, London, 13th Nov. 1919; D. A. Klementz, *Antiquités de la Minusinsk-Nusum* (Russ.), Tomsk, 1886; E. Laufer, Review of M. A. Czaplicka's *Turks of Central Asia*, in *Amer. Anthropol.*, New York, April-June, 1919; R. Martin, *L'Âge du bronze au musée de Minousinsk*, Stockholm, 1893; W. W. Radloff, *Ethnological Survey of the Turkic Tribes of Southern Siberia and Jungaria* (Russ.), Tomsk, 1887, also *Aus Sibirien*, Leipzig, 1884; Rashid al-Din Tadjik, *Hist. des Mongols de la Djami' Tawakkil*, in *E. J. W. Gibb, Memorial*, London, 1899; E. D. Ross and F. H. Skrine, *The Heart of Asia*, do. 1899; C. E. Ujfalvy de Mezö-Kövesd, *Les Aryens au nord et au sud de l'Hindou-Kouch*, Paris, 1896; H. Vambéry, *Das Türkenvolk in seinen ethnologischen und ethnographischen Beziehungen*, Leipzig, 1885. M. A. CZAPLICKA.

TURKESTAN.—See TURKS, MONGOLS.

TUSCARORA INDIANS.—See IROQUOIS.

TUSHES AND OTHER PAGAN TRIBES OF THE CAUCASUS.—The Caucasus presents, as is well known, one of the most remarkable ethnological and linguistic regions in the world.² The reason is not far to seek: this narrow neck of land between the Black Sea and the Caspian has formed for centuries a bridge between S.E. Europe and Asia Minor. Armenians and Iranians (Täts) press up from the south; Slavs and Tatars descend from the north; at least one Iranian people, the Ossetes,³ has forced its way into the very centre of the region. In the midst of these intruders are the Caucasians proper, guarded by the mountain-system of the Caucasus.

The religious history of the Caucasian peoples is analogous to their political and ethnological records; only linguistically and (for the most part) racially have they maintained their independence. Of their ancient paganism but one fragment of any value has been preserved. Regarding the 'Albani,' who occupied the eastern portion of the country between the Terek and the Kura,⁴ Strabo writes thus:

'The gods they worship are the Sun, Juppiter, and the Moon, but the Moon above the rest. She has a temple near Iberia. The priest is a person who, next to the king, receives the highest honours. He has the government of the sacred land, which is extensive and populous, and authority over the

sacred attendants, many of whom are divinely inspired and prophesy. Whoever of these persons, being violently possessed, wanders alone in the woods, is seized by the priest, who, having bound him with sacred fetters, maintains him sumptuously during that year. Afterward he is brought forth at the sacrifice performed in honour of the goddess, is anointed with fragrant ointment, and is sacrificed together with other victims. The sacrifice is performed in the following manner. A person, having in his hand a sacred lance with which it is the custom to sacrifice human victims, advances from the crowd and pierces the heart through the side, which he does from experience in this office. When the man has fallen, certain prognostications are indicated by the manner of the fall, and these are publicly declared. The body is carried away to a certain spot, and then they all trample upon it, performing this action as a mode of purification of themselves.

The Albanians pay the greatest respect to old age, which is not confined to their parents, but is extended to old persons in general. It is regarded as impious to show any concern for the dead or to mention their names. Their money is buried with them; hence they live in poverty, having no patrimony.¹

He also states,² on the somewhat dubious authority of Megasthenes, that the Caucasians practised coition in public and ate the corpses of their dead relatives.

The religious history of the Caucasus is as varied as its other records. Central Caucasia was not converted to Christianity until the 4th cent., and the gospel first penetrated E. Transcaucasia after the defeat of Khusrav (Chosroës) I. by Justinian in the middle of the 6th century. Mazdaism, on the other hand, was introduced into E. Caucasia in the Arsacid period (186-265), and in E. Transcaucasia it had superseded Christianity by the time of the rise of Islam in 646. In consequence many Caucasian peoples possessed a religion which was an undigested mass of primitive paganism, Mazdaism, Christianity, and Muhammadanism. Among certain tribes, notably the closely kindred and geographically contiguous Tushes, Pshavs, and Khevsurs, this state of affairs still obtains, as was also the case among the Dadianic Svanetians until their nominal conversion (or, rather, reconversion) to Christianity in 1865.

So far as present conditions are concerned, the religions professed by the Caucasian peoples are as follows:

(1) Georgians (Karthvelians): Lazes, Ajars, Yengiloi, Kabardinians, and Cherkess, Muhammadan (the two latter relatively recent converts from Christianity); Tushes, Pshavs, Khevsurs, Svanetians, and Abkhases, pagan (or semi-pagan); Mingrelians, Imeretians, Gurians, and Grusnians, Georgian Christians.³

(2) Eastern Caucasians (Chechens, Avars, Kazikumyks, Kyrins, etc.), Muhammadans.

(3) Turko-Tatars (Kumyks, Kirgis, Kakmyks, etc.), Muhammadans or Lamaists.

(4) Iranians: Täts, Muhammadans; Ossetes, semi-Christians or semi-Muhammadans, with numerous pagan survivals.

(5) Armenians, Christians.

The present article is restricted to the pagan or semi-pagan peoples of the Caucasus, especially the Khevsurs, with whose religion that of the Pshavs and Tushes is practically identical.⁴ These peoples possess an interest greater than their numbers seem to warrant. Like so many Oriental religious systems, such as Manichæism (*q.v.*) and the religions of the Mandeans, Nusairis, Kizil Bash, Yezidis (*qq.v.*), etc., they present a syncretism analogous to late classical developments or to the Græco-Egyptian system.⁵

1. Tushes, Pshavs, and Khevsurs.—The Tushes, Pshavs, and Khevsurs are three small, contiguous tribes of Karthvelian stock, numbering, in 1912, 6600, 11,000, and 7700 respectively;⁶ and their religious systems are so similar that they need not be discussed separately.

(a) *Sanctuaries.*—The *khati*, or place of prayer and sacrifice,⁷ is synonymous with the community

¹ xi. iv. 7 f. (=p. 503 C).

² xv. i. 56 (=p. 710 C).

³ Cf. W. F. Adeney, *The Greek and Eastern Churches*, London, 1908, pp. 344-348.

⁴ For the Ossetes see art. OSSETIC RELIGION.

⁵ See art. ATTIS, CYBELE, GRÆCO-EGYPTIAN RELIGION, etc.

⁶ A. Dirr, in *Petermanns Mitteilungen*, lviii. [1912] pt. 1, p. 138.

⁷ The word *khati* properly means 'idol,' 'image'; it is also used to denote an 'angel,' or personification of heaven or nature, possibly as being an 'image' of the Supreme God (cf. Merzbacher, *Aus den Hochregionen des Kaukasus*, ii. 75, 90 f.).

¹ M. A. Czaplicka, *Aboriginal Siberia*, London, 1914, pp. 298-303.

² The best ethnological maps of this region are by N. von Seidlitz, in *Petermanns Mitteilungen*, xxvi. [1880] Taf. 15; R. von Erckert, *Der Kaukasus und seine Völker*, Leipzig, 1887; *Dorozhaya karta kavkazskogo kraia*, Tiflis, 1903; *Ethnographische karta kavkazskogo kraia*, Tiflis, 1909 (cf. the review by A. Dirr, in *Petermanns Mitteilungen*, lviii. [1911] pt. 2, p. 94 f.); and, for the Karthvelian region only, by H. Schuchardt, in *Petermanns Mitteilungen*, xliii. [1897] Taf. 6. For the Tushes, Pshavs, and Khevsurs see also the special map by G. Radde, in *Izvestiya kavkazskogo otdela imp. russ. geograf. obshchestva*, xi. [1880]. For an ethnographic map in the 1st cent. B.C., see J. de Morgan, *Mission scientifique au Caucase*, ii. pl. xiv., and for the distribution of the various tribes according to the classical authors, see the map by B. Latyshev, in his *Seythica et Caucasica*, ii.

³ See art. OSSETIC RELIGION.

⁴ De Morgan, ii. 101-196.

itself; and so completely has *khati* lost its primary meaning of 'image' that prayer is made to it quite as earnestly as to its divinity, the *batoni-khati* ('image-lord'). The *khati* usually stands on a hill, in a grove of trees (planes, oaks, etc.) which are considered holy, which no axe may touch, and beneath which no wild animal may be killed. The sanctuary always consists of more than one building, surrounded by a rude stone wall. A small chapel, artlessly constructed of irregular slabs, contains the 'image,' the *drosha* (banner of the clan, borne in battle, and regarded with awe),¹ and the costly silver vessels from which the sacred beer, brewed in the *khati*, is drunk, etc. Near the *khati*, but within a hedge of its own, is a small, dark building to house the brewing apparatus, drinking-cups, and the like; and close by, under the shade of a great tree decked with rags, etc., is an altar, about 1½ m. high, which is adorned with humble offerings, while over it is a bowl with an aspergillum, and behind it frequently stands a stone idol. By the altar is a stone-paved pit into which the blood of the sacrificial victim flows through a quadrangular opening; and feet and bones of sheep, kine, etc., bear witness to the zeal of the worshippers. Near this usually stands another altar-shaped column resting on a square base; and on it are piled horns of wild animals, brought as offerings to the sanctuary. A special hut is erected for brewing the beer, which only the proper servants of the *khati* may prepare; and *darbasi*-dwellings and assembly-places are provided for the ministers of the shrine. The sacred vessels (mostly of silver and often bearing Christian symbols) are jealously guarded against profanation or theft; and at high festivals the worshippers drink from them the sacred beer.²

As the terrestrial home of the celestial *khati*, the *khati*, in its aspect of place of prayer and sacrifice, serves as means of communication between heaven and earth, so that in each crisis of life it is visited for prayer to the divinity dwelling there. While almost every village has its own *khati*, three, all dedicated to St. George (see below [d]), possess special sanctity—those in the villages of Gudani and Khakhmati, and the *khati* of Karatis-Jvari in Likoki. The two former are the oldest in Khevsuria, and all three enjoy large estates.

The *khati* of Gudani is called 'leader of God's hosts' and contains the chief *drosha* of the Khevsurs. It possesses great power against theft (hence it is invoked when a raid is to be undertaken) and against disease, insanity, and sterility. The *khati* Sameba-Zrolis-Zferi, in the village of Ukan-Khalo, is the special patron of hunters and thieves, and has peculiar power over the clouds. The *khati* of Karatis-Jvari is particularly potent against all evil spirits, which appear in the form of hedgehogs, swine, etc.; and his sacrifice, in case of misfortune, is a goat, which, it should be noted, is offered only to evil spirits. In the village of Atabe is a *khati* dedicated to St. Kvirik, lord of the mainland, whom all angels obey, and who has his throne next to God.

(b) *Priests*.—Some uncertainty prevails concerning the various orders of the priesthood. The lowest rank is that of the *shulta*, of whom each *khati* has three, chosen annually from the community by the *khuzi* and the *dekanossi*. The *shulta's* duties are to guard the property of the sanctuary, to supervise and assist the agricultural work on the land belonging to the *khati*, and to see the harvest safely garnered. Like the other ministers of the *khati*, they must lead a blameless life, and for several weeks before each feast intercourse with women is forbidden. They may not enter the *darbasi*, this privilege being reserved for the higher functionaries.

The next in ascending rank are the *dasturi*,

chosen by the *khuzi* from the community, either for a definite period or for an individual feast. Their name is of Persian origin (Pahlavi-Pers. *dastūr*), but in the Iranian priesthood the *dastūrs* occupy the highest rank.¹ The duties of the Khevsur *dasturi* are to receive the barley from the *shulta*, prepare the firewood, obtain the wild hops (cultivated hops may not be used), and brew the sacred beer. During this process they must be barefooted, bareheaded, and ungirdled, may not leave the sanctuary, and are forbidden to speak.² At the festivals they must prepare and serve the food of the *khuzi* and *dekanossi*, and perform a like service for the attendant worshippers. When the *khuzi* slays the sacrificial offering (*svaraki*), the *dasturi* and *dekanossi* hold its feet, and they sprinkle the sacrificant and his family with its blood. During four weeks previous to a feast the *dasturi* must refrain from conjugal relations and may not go near a *boseli* (menstruation-hut). While the *shulta* are all equal in rank, there are various degrees among the *dasturi* according to the periods for which they are chosen; and, together with the *shulta*, they administer the finances of the *khati*.

The real priest of the *khati* is the *khuzi*, who is chosen, not by the community, but by the soothsayer (*kadagi*) or seeress (*mkitchavi*). A future *khuzi* is usually a man of standing, favourably known for shrewdness and eloquence; and the sign by which he is elected is normally illness of himself or of one of his relatives (failure to recover from such illness, however, means that he has been rejected by the *khati*). Once chosen, the *khuzi* cannot be removed against his will; he is deemed holy, and no one dares insult him by word or deed. On the other hand, a man selected by *kadagi* or *mkitchavi* cannot refuse to accept the dignity of *khuzi*, under penalty of divine anger. The *khuzi's* duties are the performance of religious rites (some of which, in much distorted form, are of Christian origin, as shown by their invocation of the Trinity) and the offering of prayers, which—for material blessings alone—are addressed to the *batoni-khati* (as the mediator of the divine will) rather than to the supreme deity. The *khuzi* also slaughters the *svaraki* by cutting its throat, and he and the *dekanossi* receive its skin and half of its flesh. He performs marriages, conducts festivals for the dead, blesses the people at the great feasts, and foretells the outcome of illness by placing the cap and girdle of the afflicted person under his pillow and dreaming over them.³ He is likewise the guardian of the sacred *drosha*, before which the people kneel when it is shown them on high festivals; and at such times he solemnly curses any who may possibly prove traitors, holding high a bowl of beer and pouring it on the ground with the words, 'So may the house, the family, the fortune of the faithless be emptied!' Like the *dasturi*, he must observe the utmost purity before festivals, even an erotic dream sufficing to defile him.

The *khuzi* is assisted by several *dekanossi*, likewise chosen by the *kadagi* or *mkitchavi*, and bound by the same rules as govern him. With the *dasturi* they hold the sacrificial victim while he cuts its throat; with him (or for him, if he is prevented from taking part in the festival) they repeat the prayers and bless the people; and they light the candles in the *khati*.⁴

¹ See art. PRIEST, PRIESTHOOD (Iranian).

² The prohibition of speech (cf. also below, p. 487) looks very like a survival of Zoroastrianism (see *SBE* v. [1880] 109, 290-292, xviii. [1882] 135, xxiv. [1885] 283 f.); but, on the other hand, to go barefoot and ungirdled are heinous sins in Mazdaism (*SBE* v. 106 f., 287).

³ Cf. art. INCUBATION, of which this dreaming is really a form.

⁴ The *khuzi*, *dekanossi*, *dasturi*, and *shulta* roughly correspond respectively to the fourfold hierarchy of bishop, priest,

A somewhat problematical figure in the hierarchy¹ is the *khevis-beri* ('valley-elder'). It seems, on the whole, that he was originally the political or administrative head of the valley, and as such was the bearer of the *drosha* and the leader of the army. In this manner he naturally became protector of the *khati*, and so developed by degrees into a religious leader, particularly as his older political importance steadily diminished. Traces of this, however, yet remain. He is still the one who uplifts the *drosha* at certain feasts; and, unlike the *khuzi*, *dekanossi*, *dasturi*, and *shulta*, he inherits his dignity; and it is only in the case of extinction of a family in which the office of *khevis-beri* is hereditary that he is chosen by the *khuzi*. He is the faithful transmitter of ancient ritual; but his precise relation to the *khuzi* is uncertain.

(e) *Sorcerers*.—Among the Khevsurs sorcerers and priests co-operate. The *kadagi* is chosen at New Year by *khuzi* and *dekanossi*. Usually he is neurotic, and he delivers his messages in the characteristic manner of shamans.² He is the mouth-piece of the *khati* and is consulted in all important events of life, especially in cases of illness, when he designates the particular offering necessary to propitiate the deity whose anger has caused the affliction. In certain *khatis*, as in Khakhabo, the *kadagi* even has the right to carry the *drosha*. The female counterpart of the *kadagi* is the *mkithkavi*, who is often a hysteric. Despite the restrictions imposed on all other Khevsur women, the *mkithkavi* holds rank equal to that of the *kadagi*. The *mkithkavis* divine by means of water, grains of corn, etc.; and, if they declare that the cause of an illness is a deity's desire to obtain the person afflicted, the latter is clad in white, and a vow is taken that his hair shall be uncut for three years, etc.

There is another class of sorceresses, the *mesulta*—women and girls who sustain a peculiarly close relation to the supernatural world. To approach the spirits of the departed, the *mesulta* lies upon the ground, grows pale, and falls into deep slumber, often broken by a gentle murmuring, which is regarded as converse with the dead. Since, however, too much speech regarding the other world is dangerous, the *mesulta*, on awakening, uses language which is intentionally obscure. If a child falls ill before reaching the age of two years, the *mesulta* is consulted. She tells from what departed spirit the illness comes; and the child's name is changed to that of the deceased in question (in similar illness of an older child the aid of the *kadagi*, not the *mesulta*, is sought).

(d) *Deities*.—Reminiscences of Christianity are so numerous that it is not always easy to say exactly what is essentially the religion of the Khevsurs and kindred tribes. The supreme deity is Morigi, creator and omnipotent, who dwells in the seventh heaven and is the god of the living, whereas Christ is the divinity of the dead.³ The Trinity, occasionally invoked in prayers, is regarded as three angels; the Blessed Virgin receives honour as one of the chief angels; and SS. Peter and Paul are the angels of wealth and abundance. Morigi leaves the actual administration of the world to his delegates, the *khatis*, each of whom has his special function and is aided by two

messengers (*csauls*), one good and the other evil, through whom the *khati* rewards or punishes mankind. The *csauls* united form the heavenly host (*lashkari*; Arab. *laskar*, 'army'), to which the 'sisters' of the *khati* also belong. A special shrine is erected to these 'sisters' in the *khali* of Khakhmati, and there three maidens from Kajeti (the land of the demons) dwell—Ashé, Simen, and Samdsimari—who are represented as children and who, when sent by the *khati*, cause the children of the guilty to fall ill.⁴

The principal deity, for all practical purposes, is the patron saint of the Caucasian region, St. George of Cappadocia, from whom the land of Georgia is popularly supposed to have received its name.⁵ The majority of churches in Georgia are dedicated to him, as are the three chief *khatis* of the Khevsurs—Gudani, Khakhmati, and Karatis-Jvari. He not only causes the herds to multiply, but he heals animals and men and protects his worshippers in time of peril. He is, furthermore, a storm-god and solar deity, and his throne is on a lofty mountain,⁶ whence he sends upon the fields of the wicked the hail which his servants, the *divs* (Av. *daeva*, 'demon'), bring from the sea at his bidding. To avert his wrath, no work is done in the fields on Mondays, Fridays, and Saturdays from June till harvest, special watchers being appointed to see that this tabu is not violated. Chapels are erected in his honour on hill-tops, to which pilgrimage is made annually; and at Khakhmati sacrifices are made to his dog, a wind-demon, for having once protected the Khevsur herds against a band of devils.

(e) *Festivals*.—The chief Khevsur festivals fall about Easter, Ascension Day, and New Year's Day. The most important is celebrated in the *khati* of Gudani, beginning on Good Friday and lasting four days; but in memory of our Saviour's thirst (Jn 19²⁸) bread and salt alone are eaten, and only a little beer may be drunk. Twelve weeks later the great national festival, said to commemorate the liberation of the land from foreign invasion, is celebrated at the *khatis* of Khakhmati and Karatis-Jvari, and also throughout Pshavia and Tushetia. At these festivals the number of sacrificial victims is very large, from 500 to 600 sheep and 20 to 40 cattle being offered at Khakhmati alone, and the quota of each family being at least five sheep. The priests receive the skin and half of the flesh, which is salted to keep, the remainder being cooked by the *dasturi* and eaten by the assembly, together with bread and abundant beer. This beer is solemnly blessed by *khuzi* and *dekanossi*, after which the *dasturi* presents it first in the sacred silver vessels to these priests and then to the laity;⁷ but it is consumed so generously that the festival frequently degenerates into a drunken revel. Women are not admitted to the feasts and may not pass beyond a certain line in the *khati*,⁸ where they receive their share of beer and viands. Near a *khati* on a hill in the village of Arkhoti is a special *nishi* (place where a saint has performed a miracle) for children, and to this are brought loaves baked expressly for them.

deacon, and subdeacon of the Orthodox, Roman, and Anglican Churches, and this may indeed be their origin; it is less likely that they are reminiscences of the *zarathushtrótoma*, *andarzapat*, *rata*, and *mohed* of Zoroastrianism (for whom see art. PRIEST, PRIESTHOOD [Iranian]).

¹ Cf. the divergent opinions cited by Merzbacher, ii. 85.

² See art. SHAMANISM.

³ The seven heavens represent Jewish Talmudic tradition (see *J.E.* i. 591, vi. 298); for Morigi as god of the living cf. Mt 22³²; and the concept of Christ as god of the dead is probably borrowed from the doctrine of His descent into Hades (1 P 3¹⁹).

⁴ This explains the function of the *mesulta* in healing infants.
⁵ Stemmer, in Wetzer and Welte, *Kirchenlexikon*², Freiburg, 1882-1901, v. 330; cf. also *A.S.* i. iii. 101 f. In reality, however, 'Georgia' is probably derived from Pers. *Gurj* (istân), the name of the land in question (Adeney, p. 344, note c).

⁶ Cf. the mystic awe associated with the mountains Kasbek in Ossetia (Merzbacher, i. 848-850) and Elburz, the latter being called *Orfi Itub* ('Abode of the Blessed') by the Abkhases, *Ashka Makhua* ('Mountain of the Gods') or *Nash Hamakho* ('Holy Height') by the Cherkess, and *Jinn Padišah* ('Lord of Spirits') by the Turkish-speaking tribes (*ib.* i. 599-601); its name is derived from the Persian *Albîrz* (Av. *Hara Berezaiti*), itself a famous abode of *divs* (cf. *ERE* viii. 507a).

⁷ Apparently a reminiscence of celebration of the Eucharist.
⁸ Probably reminiscent of the narthex of early Christian churches.

(f) *Status of women*.—Until a daughter-in-law has entered the household, a Khevsur woman's life is one of toil. She not only aids her husband in working in the fields and tending the cattle, but must also mow and thresh, bring wood and water, cook food, make clothing, etc. When her son brings home his bride, however, the mother-in-law becomes the administrative head of the house, and nothing may be done without her approval.

(g) *Marriage and divorce*.—Betrothal frequently takes place while the future bride and groom are still children; and in such a case the boy's father is obliged, until the girl reaches maturity, to send annual presents to the bride's father, while at New Year a brother or sister of the groom takes to the bride a 'luck-loaf' (*bedis-kveri*), which she is bound to eat. The marriages are always arranged by a female marriage-broker, who takes some small present from the parents of the groom to the father of the bride. After betrothal the girl may seek no other alliance, and theft of her by another man entails severe consequences on him and her, besides being a deep disgrace to the intended groom and his family. Marriage between persons even remotely akin is strictly forbidden, with the result that, since all the inhabitants of a village belong to a single family, men and women of the same community very seldom wed.

On the marriage day the father of the groom sends to the bride's father, by two men of standing, two sheep, one of which is killed at the *khati*, the other in the bride's house. The girl's mother bakes two large festival loaves (*kado*), and all the maidens of the village escort the bride, with her parents and kinsfolk, to the end of the village, where one of the *kadas* is eaten. The bride's escort now return home, while the bride, with some of her more distant relatives, follows the two men sent by the groom's father, all but the girl being mounted on horseback. During this journey the second *kada* is eaten, and when she reaches the village which is to be her future home the bride is met by all its inhabitants, the distance which they come to greet her being proportionate to the respect shown her. Arrived at the groom's house, the bride is entertained in a separate room by the women of the family, while her escort are feasted. Meanwhile the groom hides till summoned by the feasters; and he then receives the place of honour, but may share in neither banquet, song, nor dance, being permitted to drink only a single glass of brandy. The women likewise are debarred from the men's feast and dance, this being probably a Muhammadan survival, since no such restriction exists among the Christian Kartvelians. This revelry usually lasts three days, during which the groom may not come near his bride; and bride, groom, and escort then return to her home, where a similar feast is given. The groom now goes back to his own village, where he remains an entire year, forbidden to visit even the village of the bride, the only exception being when the groom has no parents, in which case his bride remains with him from the first to manage his household. When the year has expired, the groom sends his nearest kinsmen to fetch the bride, who is again escorted by some of her own relatives. The *dekanosti* and *khevis-beri* are now summoned, and the former sews together the garments of the bridal pair in token of their union, while the girl's mother prepares the nuptial bed, to which she leads the wedded pair. After the first three nights, the groom no longer shares this bed, but seeks his bride only by stealth; and it is not until the birth of their first child that the pair live together openly. The conjugal act involves ritual defilement for three days.

Despite the absence of outward manifestations of affection, and notwithstanding the life of toil imposed upon the married woman, she occupies a position of great respect. Except for very rare instances, she guards her fidelity to her husband with extreme care; and if convicted of adultery, she takes her life. Her symbol of wifehood is her kerchief (*mandili*); and if she throws this between two men who are fighting, they must at once desist from their quarrel.

The older form of wedding among these tribes was marriage by capture, which is still frequent, usually with the connivance of the girl. This is regarded as an insult to the kinsmen of the man to whom she was betrothed, and the robber's relatives must pay them a fine of 16-30 cows and make rich presents to the girl's father. In addition to this, the brothers and cousins of the girl insult the robber by 'jumping on the roof' (*banse*

shekhtoma) of his house until he slaughters a sheep and gives them a young ox and a copper kettle. If, however, the girl is carried off against her will, a deadly feud arises between the kinsmen of the robber and those of the intended bride and groom, often resulting in destruction of property and life, while the girl seeks an opportunity to escape to her chosen husband.

Polygamy is permitted, but is rare unless the wife is sickly, ages prematurely, or bears only girls; but if a second wife is taken, the husband must give five cows to the family of the first.

The bride brings a dowry with her, but the groom has no claim upon it, whereas the wife has the right to make herself a new dress annually at her husband's expense. The property of husband and wife is kept separate, and neither may be the other's heir. Sons alone may inherit; if the marriage is childless, or only girls are born, the village is the heir.

Divorce is rare, for, even if a wife is thus dismissed for laziness, barrenness, or sickness, her husband must pay her 16 cows for the marriage and one cow for her work during each year of wedded life except the first and the last. A divorced wife may marry again, and is still entitled to a new dress each year at her first husband's expense. On the other hand, any children of the first marriage belong to their father; and though a temporary exception is made in the case of an unweaned infant, this child also goes to its father as soon as it is grown. A man is deeply disgraced if his wife leaves him; and in such a case she must promise never to marry another man, a violation of this pledge formerly involving the death both of the woman and of her second husband.

Under no circumstances may a man ill-treat his wife—a rule which is enforced by the entire community. Since the family (*ojakhi*) is strictly subordinated to the community (*tamoba*), so that ostracism involves entire forfeiture of communal protection, rights to communal pasturage, etc., the ruling of the *tamoba* is one of much effect in all departments of life in the individual household.

(h) *Death and disposal of the dead*.—Death being believed to defile the house, the moribund are carried into the open air, and there breathe their last, surrounded by the members of their household. Since the corpse is deemed a source of uncleanness, its preparation for its final resting-place is the duty of young, unmarried persons (lads for males, and girls for females) called *narevebi* ('defiled'),¹ who shear the head of the corpse (if it be male), clothe it in a shroud of white and red,² and dig for it a long, narrow, shallow, stone-lined grave, in which it is laid uncoffined.³ Contact with *narevebi* entails defilement; and they may not enter their own homes until (after five or six days) they have taken repeated cleansing baths. For a year the kinsmen of the deceased let their beards grow, wear old clothes turned inside out (thus hiding the usual adornments of dress), and carry no weapons. The departed (unless a child, who is unwept) is formally bewailed, the men lamenting silently, the women aloud; and one of the latter recites or sings laudations of the deceased, the others joining in the refrain. A funeral feast is prepared and blessed by the *khuzi*, who also recites an ancient prayer containing reminiscences of the Old and New Testaments.

The corpse is borne to the grave by the *narevebi*, while the kinsmen and other male residents of the community stand weeping softly at the boundary of the village. Of the family only the widow accompanies the body to its final resting-place, and she leads the dead man's completely caparisoned horse,

¹ Cf. the Iranian *nasā-sālars* (see *ERE* iv. 503 f.).

² For minor variations see Merzbacher, ii. 97, note 3.

³ In certain regions wooden coffins are coming into use.

which bears his clothes and weapons, as well as food and drink for his journey to the other world. Arrived at the grave, she strikes the horse thrice, saying, 'Serve thy master in the future life as faithfully as thou hast served him here below.'¹ The widow is escorted by wailing women, eulogizing the departed, and when the corpse is laid in the ground, one of them falls into ecstasy, describing the arrival of the soul in the abode of the blest. At most only a few loaves are buried with the corpse, or, in the case of a child, some apples or the like. The horse is given to the nearest or dearest kinsman (usually the maternal uncle), and is carefully tended throughout its life. It may carry neither man nor burden, and to sell it is to disgrace its late owner, who still needs it to ride before his departed kinsmen in the other world. If, however, certain specified conditions permit its sale, the purchaser pays only half its actual value, and the seller must provide a substitute; for it is, in reality, the property of the dead.

While burial is now practised by the Caucasian tribes under consideration, the older form of disposal of the dead was to lay them in small house-like structures above ground. The characteristic form of this corpse-house is thus described by M. Kovalevsky:²

They are, 'as a rule, situated on the summit of hills. In shape they are like a prolonged quadrangle; they are constructed of stones put together without cement, and have two entrances, one on the southern and one on the northern side.' Within, 'on both sides of a passageway which is left free, stone ledges at a certain level from the earth are to be seen with the mummified bodies of the deceased either sitting or lying on them. Different objects, belonging to everyday life, but no armour, are found in these burial places, where the wind freely enters and birds are likely to come.'³

Immediately after the return from the grave, an ox is killed; and the relatives and *narevebi* thrice take a piece of its roasted liver into their mouths and spit it out, this being called 'the re-opening of the mouth' (*sapiris khsno*), since, until this rite is performed, they are denied both meat and milk. Meanwhile the other mourners are entertained with bread and cheese; and on the following day the flesh of the roasted ox is eaten by the relatives and the *narevebi*.

The 'keeping of silence' (*piris abshera*)⁴ is likewise a noteworthy mourning rite. On the day of burial the nearest relatives of the deceased choose two men and one woman from his kinsfolk and shut them in a room where a fire is burning. After partaking of a large milk-loaf, they may not utter a word until the '*khuzi* of souls' comes at evening and blesses the loaf, which they turn about themselves thrice. They then go silently home, and each lays a piece of wood at the window of the dead man's house, after which speech is permitted, and they may share the general meal.

A second festival in honour of the deceased is held a few days after his burial; and at this time there is a horse-race⁵ in which the victor receives the weapons, etc., of the departed, although they are not actually given him until a year has elapsed. Throughout this year the soul of the dead is supposed to visit his earthly home and to protect it, so that on the second Saturday of Great Lent a special meal (*sulta-kreba*, 'assembly of

souls') is prepared for him. Various gifts are laid near loaves of bread placed on the ground, and these become the property of any one who hits them with arrow or bullet; the men then visit the *khati* to drink beer brewed at the expense of the community, while the women, gathered in the house of mourning, lament the dead and drink to the repose of his soul.

The great memorial feast (*tzel taveri*) is held at the expiry of the year. The mourners now cut their hair and beards, don new clothing, and feast so bountifully that excessive potations frequently lead to confusion and quarrels. This feast may also be given by a bachelor or childless widower in his lifetime for the weal of his soul in the future world; but he may not partake of it himself, although, as he hides from the feasters, he may listen to their laudations of him, thus playing the rôle of the dead and securing the benefits of the other world which his lack of posterity would otherwise deny him.

(i) *Heaven and hell*.—Heaven is a huge fortress, many storeys in height, reaching to the sky. It is illumined by the sun, and on its edge is a great spring, from which the blest drink joyfully.¹ The righteous are graded according to merit as regards the storeys in which they dwell, and each Sunday they receive from God their celestial food, the very sight of which assuages their hunger. Hell, on the contrary, is a dark,² square abode to which devils take the damned. Between this world and the next is a perilous bridge, at whose farther end the judges of the dead are seated.³ Sinners fall into a shoreless river of tar, where they swim in eternal agony, tormented by terrible thirst, while special sins have special punishments, liars and slanderers, e.g., having boiling water poured over them.

(j) *Miscellaneous*.—The blood-fend (*q.v.*) flourishes among the Khevsurs, but presents no noteworthy features, although it may be observed that the maternal uncle is especially prominent, either as the avenger of the murdered or as the first to be attacked by the avengers of the slain. Only compensation may be claimed for the murder of women and children; and for non-fatal injuries to men a regular tariff of much minuteness is in force, even murder itself being commutable by a *vergeld*.⁴

In a case of mere suspicion the accused may clear himself by a solemn oath, taken in the *khati* at night. Here an interesting survival of Iranianism is seen in the fact that, while taking oath, the accused holds a live cat, which is deemed the most unclean of all animals,⁵ and prays that the corpse of the real murderer, and the corpses of all who might have proved his innocence, but failed to do so, may be followed by a cat in the future world. Or, after food has been placed on the grave of the murdered, one of the latter's kinsmen draws a drop of blood from an ear of the accused and of his kinsmen, cursing the suspected person, if he be guilty, to be the servant of his victim in the life to come. After this both parties share the food, and reconciliation is complete.⁶ If, after condemnation, the guilty man refuses to pay the fine imposed upon him the creditor may demand such payment from some third person whom he chooses without the knowledge of that person. This man, called *mzevali*, may transfer the debt to a fourth, doubling the amount; and the fourth to a fifth, again doubling the sum, and so on, until the debt, enormously enlarged, finally devolves again on the original debtor, who must pay the whole. No one may refuse to be a *mzevali* under penalty of having erected, near his house, a stone image smeared with human excrement, and with a cat or dog⁷ hung on a stick thrust into it, the whole being accompanied by a curse. Such disgrace results in ostracism.

¹ Evidently a reminiscence of Rev 221.

² This idea is probably Iranian in origin (cf. *Arta Viraf*, ed. and tr. M. Haug and E. W. West, Bombay, 1872, chs. xviii., liv., and *SBE* v. 114, xviii. 57, 75).

³ This may be either Iranian or Muhammadan (see *ERE* ii. 852).

⁴ For details see Merzbacher, ii. 50-56.

⁵ See *SBE* xviii. 419.

⁶ For details see Merzbacher, ii. 56-58.

⁷ Probably Muhammadan in origin, since Islâm, unlike Zoroastrianism, abhors the dog (*ERE* i. 512; T. P. Hughes, *DP*, London, 1896, p. 91*).

¹ Formerly the horse was doubtless sacrificed at the grave.

² *Archæological Review*, i. [1888] 321.

³ This form of superterrene disposal of the dead, to which the Avesta distinctly refers (*Vend.* v. 10; cf., further, D. Menant, *Les Parsis*, Paris, 1898, pp. 183f., 213f.), is fairly wide-spread, being found not only among Tushes, Pshavs, and Khevsurs, but also in Ossetia (Merzbacher, i. 690, 815-818), Seistan (G. P. Tate, *Seistan*, Calcutta, 1910-12, p. 276), Baluchistan (*IGI* vi. 283), and the Hindu-Kush (G. S. Robertson, *The Kafirs of the Hindu-Kush*, London, 1896, p. 641f.). A highly developed form is probably to be seen in the so-called 'Tomb of Cyrus' (for a description of which see A. V. W. Jackson, *Persia Past and Present*, New York, 1906, pp. 280-293). A somewhat similar idea is found in the rock-tombs of the Achemenian kings, the entrances to which imitate the portals of a palace; and these have analogues in Asia Minor (R. Leonhard, *Paphlagonia*, Berlin, 1915, pp. 242-287) and in Judæa (*JE* iii. 436f., vii. 145f.). In the light of his further studies, the present writer believes that his note on ancient Persian burial rites (*ERE* iv. 505) requires considerable revision; and the connexion between this superterrene disposal and primitive Persian and Caucasian dolmen-burial (J. de Morgan, *Mission scientifique en Perse*, Paris, 1894-1905, iv. 15-58, and *Mission scientifique au Caucase*, i. 41-82), cliff-burial or rock-burial (for examples at Pandrân, in Baluchistan, see *IA* xxxii. [1903] 342f.), and the Zoroastrian *dakhmas* (*ERE* iv. 504) also requires consideration.

⁴ Cf. above, p. 484b, note 2.

⁵ The Ossetes have a similar custom (Merzbacher, i. 819).

cism of the *mzevali*, who can avert it only by paying the amount demanded, killing a sheep, and sharing it with his opponent and with invited witnesses, after which 'the souls are set free.'

2. Svanetians. — The Svanetians, numbering about 16,500 in 1912, are the modern representatives of the Soanes or Suani of Strabo and Pliny.¹ Their religion is by no means so interesting as that of the Khevsurs, etc., and primitive elements are far less prominent.² From Iranianism they retained a sort of prayer to the sun and moon; from Christianity a form of anointing a child by its mother in lieu of baptism, and a veneration for Christ, the Virgin, and St. George; from Judaism a reverence for Elijah; and they still abstain from work on the three Sabbaths—Friday of the Muhammadans, Saturday of the Jews, and Sunday of the Christians. They practise the strictest endogamy, only residents of the same village being permitted to wed—possibly (though by no means certainly) an Iranian survival.³ Superfluous female children were formerly smothered as soon as born. Burial might take place only in clear weather, rain (in view of the great precipitation) being regarded as ill-omened; and food was laid on the grave for the soul's journey to the other world.

3. Importance of Caucasian religion. — The rather scanty fragments of paganism found in the Caucasus are of more interest than appears on the surface. The Karthvelian stock seems to have had its original home much farther to the south in Asia Minor and to have been driven steadily northward by the invaders who established their empires in Mesopotamia.⁴ Thus they found an abode in eastern Cappadocia, Pontus, Armenia, and the Caucasus; but under pressure of Armenians from the west, and of Iranians from the south,⁵ they had reached, by the time of Strabo,⁶ a territory extending from the lower course of the Kelkid Irmak to that of the Kura, and thence to Lenkoran on the Caspian, the northern boundary being the Caucasus range. The Karthvelian group thus represents the descendants of the ancient Colchidians, Soanes, Iberi, and Albani,⁷ the latter corresponding to the Khevsurs, Pshavs, Tushes, and kindred tribes.

If this theory is correct, from the modern paganism of these three Karthvelian tribes we may infer the general character of the religion of a once considerable part of eastern Asia Minor. But perhaps we may go a step farther. We then have a knowledge that in Asia Minor there were at least three zones of religion: one represented by an orgiastic nature-cult, shown by the worship of Cybele and Attis (*qg.v.*) in the west and north; the second exemplified by the developed polytheism of the Hittites (*q.v.*) in the centre and south; and the third characterized by a primitive type of religion, mixed with shamanism, in the east. The enthusiasm of the orgy appealed to the decaying faiths of Greece and Rome; the polytheism, with a high degree of civilization, yielded only slowly

¹ Strabo, xi. ii. 19 (=p. 499 C); Pliny, *HN* vi. 4; see especially de Morgan, ii. 182 f., 188 f.

² For a summary see Merzbacher, i. 372-375, and for a description of a Svanetian funeral see *ib.* pp. 447-450. A like statement holds good for the Abkhases, who numbered about 60,000 in 1912 (see especially Zanašvili, in *Izvestiya kavkazskogo otdela imp. russ. geograf. obščestva*, xvi. [1894] 1-64).

³ Cf. *ERE* viii. 456-458.

⁴ For an outline of this history see de Morgan, i. 27 f., 197, ii. 121-129, 274-280.

⁵ See de Morgan, ii. pl. xi. (*Les Colonies aryennes dans le Caucase et l'Arménie*), for the course of these migrations. His suggestion (ii. 276; cf. i. 22, ii. 105 f.) that the Karthvelian group corresponds to the ancient Vannic is scarcely supported by what little we know of Vannic religion (see art. ARMENIA (Vannic)). It is equally doubtful whether the Hittites (*q.v.*) can be regarded as akin to the modern non-Aryan Caucasians, despite his arguments (i. 23, 26, 197, ii. 64).

⁶ De Morgan, ii. pl. xiv. (*Carte ethnographique du Caucase au 1^{er} siècle de notre ère*).

⁷ See above, p. 483.

to its foes; but the primitive savagery, with a low grade of civilization, was driven by invaders of higher type to the recesses of the Caucasus, where it still lingers, commingled with reminiscences and influences of the nobler religions of Zoroastrianism, Christianity, and Muhammadanism.

LITERATURE.—The principal literature on the paganism of the Caucasian tribes (chiefly in Russian) has been summarized by G. Merzbacher, *Aus den Hochregionen des Kaukasus*, 2 vols., Leipzig, 1901 (esp. ch. xiii. for the Svanetians, and ch. xxvii. for the Khevsurs, Pshavs, and Tushes). Nothing of importance on this subject has appeared since; of earlier literature not specified by Merzbacher, mention may be made of M. Kovalevsky, 'Om dyrkan af förädrnen hos de kaukasiska folken,' in *Ymer*, 1888, pp. 111-122. For the scanty classical accounts of the Caucasus and its inhabitants see B. Latyshev, *Scythica et Caucasica e veteribus scriptoribus Graecis et Latinis*, 2 vols., Petrograd, 1893-1906. For ethnology and ancient history see esp. E. Chantre, *Recherches anthropologiques dans le Caucase*, 4 vols., Paris, 1885-87; J. de Morgan, *Mission scientifique au Caucase*, 2 vols., do. 1890; S. Zaborowski, 'Le Caucase et les Caucasiens,' in *Revue anthropologique*, xxiv. [1914] 121-133. LOUIS H. GRAY.

TUTELARY GODS AND SPIRITS.—The conception of a tutelary guardian genius or guiding spirit believed to protect and watch over certain persons and objects appears to arise as soon as the powers of observation and generalization are sufficiently developed to bring about a systematized scheme by which natural phenomena come to be divided into classes and assigned to particular departmental deities and spirits. In some cases high gods are associated with special functions—e.g., in Mexico, where Tlaloc is regarded as the god of rain and water, and therefore has the special office of fertilizing the earth.¹ But more frequently it is the numerous spirits by which primitive man supposes himself to be surrounded that become the patrons or guardians of individual men. Any extraordinary event that demands the help of an intervening agent provides the impetus to penetrate more deeply into the nature of the supernatural powers and to establish a more intimate alliance with them. Thus, to the primitive mind, the constant motion of water is controlled not by natural law but by some supernatural agency resident within the stream. At first it appears simply as a mystic impersonal force, but, as the mind becomes capable of more definite ideas, the conception of a spiritual being having personality is evolved.

The Trojans, e.g., originally regarded a sacred river as containing *mana* (*q.v.*), and, in consequence, they sacrificed a bull to the stream by throwing the animal into the water whole and entire. 'In later times, when they had reached the animistic stage, an altar was erected by the side of the river on which a bull was offered, the belief being that the spirit in the water came out and consumed the essence of the sacrifice.'²

As soon as the notion of a local spirit allied to a natural object is developed, the desire to seek the aid of the supernatural being speedily follows. The Iroquois at their festivals thank the good spirits and every object that ministers to their wants for the assistance rendered by them.³ In process of time a tutelary guardian genius is assigned to every individual, whose special function it is to guide, protect, and warn the man under his care. This guardian spirit may be acquired in various ways and take different forms. It may reveal itself at birth, or may await the 'crisis' reached at puberty. It may be the spirit of some ancestor or great chief or mighty magician; or it may belong to a deity whose dwelling is not with men. From these spirits the personal name and even the nature of an individual are frequently received, and to them man naturally looks for guidance and protection.

¹ H. H. Bancroft, *NR* iii. 324.

² E. O. James, *Primitive Ritual and Belief*, London, 1917 p. 226.

³ E. B. Tylor, *PC*, ii. 205.